

city. I know well its double tongue. But for that Janus-face and that double tongue, it could never have succeeded in getting so much of my time and ten thousand dollars of my money. It has its phrases for tickling the ears of the slaveholder of the South, and its phrases for seducing the anti-slavery man of the North. It tells the slaveholder, that the removal of the free colored people will leave him secure in the possession of his slaves; and it tells the anti-slavery man, that the Colonization Society is the agency for breaking up slavery, and for civilizing and christianizing Africa.

Yes, my dear Sir, you have been deceived by the falsehoods of the Colonization Society. I beg you to be deceived by them no longer. If you will look into the Society with your own eyes, you will wash your hands of it as soon as you can, and as clean as you can. But it is not by its falsehoods only that you have been deceived. It is by its fanatics also. I well remember the impressions made upon my romantic and enthusiastic spirit by the pictures, which Henry Clay and others were accustomed to draw of the thriving towns which would, ere long, fringe the whole coast of Africa, and of the quick succession of ships from our shores, laden with "missionaries in the cause of civilization, republicanism, and christianity." For so it was, that a single voyage and its salt water baptisms would convert into such glorious missionaries those, whom, whilst in America, the Colonizationists were wont to designate as "black vagabonds" and "black rascals!" But

"Where now are the pictures, that fancy touch'd bright?"

Alas, they are all realized. Like Prospero's beautiful and gorgeous creations, they "Are melted into air—thin air." During the thirty five years, since the Colonization Society was organized, the millions of colored people in this land have doubled, and for more than double's whilst of all, who have been taken to Liberia, that light of grave-yard, probably not three thousand survive. That the emigrants would readily and harmoniously blend with the Africans was taken for granted. But it turns out, that they despise the Africans, as much as they are themselves despised by us. If we can hate the emigrants for their color, the emigrants can hate the Africans for their barbarism. It was, also, taken for granted, that, very soon, our colored people would all be eager to go to Liberia. I hear, that several of them in the City of New York are, by some means, made willing to go.

But, why is it necessary to remove the blacks?—to remove either those, who are free, or those, who shall be made free? The only truthful answer to this question is, that the whites hate them, and wish to get rid of them. I am aware how common is the answer, that the blacks cannot rise in the presence of "the superior race." But, why can they not? It is only for the reason, that the whites will not let them. The blacks are willing to sit and wait and ride and study and work and worship by the side of the whites; but the whites will not let them. They are willing to hold office; but the whites will not let them. They are willing to get rich; but the whites will not let them. They are willing to be found in all the avenues to wealth and fame; but the whites studiously close all these avenues against them. They are willing to be buried by the side of the whites; but the whites will not let them.

Here we are then, a nation of twenty millions of whites and of four millions of blacks—and the former hating and loathing the latter with all that intensity and perseverance, indicated and measured by the deep and ever multiplying wrongs which are inflicted by the one party, and suffered by the other. Horrible attitude this of the twenty millions toward the four! Among all the promptings of Satan, is there any thing more horrible? And now, what is your remedy for it? It is colonization. It is to remove out of the sight of the perpetrators of the infernal crimes the poor outraged, broken-hearted, desolate victims of these crimes. Wordsworth speaks of statesmen, who, in their impatience of the poor,

"have a broom still ready in their hands To rid the world of noisances."

Surely, Washington Hunt would not number himself with such statesmen. Then let him be careful not to adopt their remedy. How far does his colonization remedy differ from their broom remedy? Alas, my dear Sir, you have mistaken both the patients and the remedy! It is the whites, and not the blacks, who need "treatment"; and the only remedy for our disease is the gospel remedy of repentance. Let the words of Joseph's brethren—"We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear"—let these words come welling up from the depths of our penitent hearts, and you will have no further occasion for anxiety regarding the disposal of the blacks.

Another purpose, for which it is indispensable, that the free colored people remain in this country, is that they may keep up the incessant cry in the ears of the slaveholding Pharisees: "Let my people go." And still another purpose is, that their Douglasses and Wards and their other strong and eloquent men may continue to urge, as their completion gives them special advantage for doing, the claims of the slave upon the consciences of the whites.

But it is needful for the free colored people to remain in America, most of all for the purpose of regaining their self-respect and the respect of others. It is here, that they are to reform themselves; and, by the influence of such reformation, to form their enemies. It is here, that they must retrace their disgraced steps. They must recover their self-respect in the presence of those, who have seen them throw it away, and who have despised them for the shameful sacrifice. Thus, will they save and bless themselves. Thus, will they save and bless the whites. Thus will they kill the Colonization Society, than which, always excepting themselves (for they are their own worst enemies), the have no greater enemy. I said, that they would thus be the means of killing the Colonization Society;—for whilst, on the one hand, it is true, that nothing short of their voluntary desertion can make them willing to be shovelled off to Africa, so on the other hand, it is true, that their returning self-respect would leave the "Ebony" line of steamers without employment. Suppose,

that, for the last fifteen years, the free colored people had sternly refused (as one man, at least, has, during all that time, besought them to do,) to remain in political and ecclesiastical parties with persons, almost all of whom will not consent to eat by their side, or even worship by their side; many of whom would kick them out of their parlors; and many of whom would love to enslave them;—and suppose, moreover, that, during all these fifteen years, they had been quitting the Cities, where the mass of them rest both physically and morally, and had gone into the country to become farmers and mechanics;—suppose, I say, all this—and who would have the hardihood to affirm, that the Colonization Society could have lived until this time? It is true, that the Colonization Society lives upon the malignity of the whites; but it is as true, that it lives upon the voluntary degradation of the blacks. I do not say, that the colored people are more debased than white people would be, if as persecuted, oppressed, and outraged, as are the colored people. But I do say, that they are debased, deeply debased; and that to recover themselves, they must become heroes, rare heroes, self-denying heroes, capable of achieving a great moral victory—a two-fold victory—a victory over themselves, and a victory over their enemies.

I conclude with saying, if there are members of the Legislature, who wish to give money to the Colonization Society, let them give it from their own pockets, and not presume to give it from the treasury of the State. To give it from the treasury of the State is to thrust their hands into my pockets and into the pockets of the tens of thousands, who, in common with me, regard that Society as an unparalleled compound of hypocrisy and meanness and malignity, and as the shameless servant of the slaveholders. We had rather be plundered by highwaymen than have our money taken from us for the purpose of strengthening the hands of such a Society. Nay, we had rather our money were taken from us to buy daggers to plunge into the bosoms of our colored brethren;—for the plans and policy of the American Colonization Society are more murderous than daggers.

Respectfully, your friend,
GERRIT SMITH.

The Anti-Slavery Bugle.

WHEN GOD COMMANDS TO TAKE THE THROAT AND BLOW A BLOODED OR A JARRING SLAVE, IT LIES NOT IN MAN'S WILL WHAT HE SHALL SAY OR WHAT HE SHALL CONCEAL.—Milton.

SALEM, OHIO, MARCH 13, 1852.

EXECUTIVE COMMITTEE MEETS April 4th.

The Ministry.

The following item, which so far as we know, is correct in its figures, is going the rounds of the papers:

"In all the Theological Seminaries of the Congregational and Presbyterian denominations there were 70 students less, in 1850 than in 1840; and yet during that time our population had increased six millions, and our territory more than a million of square miles."

The Oberlin Evangelist, in an article on this subject, says, that "while the demand for good and competent ministers has increased, for ten years past, the supply has diminished. Cause, the dearth of revivals and the low state of piety in the church, and perchance the fact of a loss competent support."

We doubt not all these causes may have operated. There are, however, others. Ten years ago, in the estimation of the great majority of the most intelligent and benevolent of the community, the ministry was invested with a charm of sacredness, which has since departed. It was then looked upon as the position of all others, best calculated for permanent and extensive influence and usefulness. Hence young men who combined energy and talent, with benevolence, sought it as the most honorable, because the most useful position.

But Anti-Slavery brought forward as a test of the Ministry, the great democratic idea of human equality, taught by Christ. The distinct enunciation of this principle, alarmed the clergy. Their supremacy to all ordinary mortals, as in the catholic or pagan creed. The claim was as really and as directly at war with equality and progress, as the claim of the white master to superiority over his black slave. Thus they saw that their despotism, though named, was equally described, with American Slavery, and that both would stand, or fall together. To defend the supremacy of their profession, they degraded themselves as men, and became the champions and abettors of slaveholding and kidnapping. They sacrificed to this, truth, honor and freedom. And this in so undisguised a form, as to be manifest to all.

What wonder then, that young men of intellect and heart, should eschew such company and such employment. Especially when experience and common sense clearly intimated, that they might exert a far wider influence for good, in other spheres of action, than by combining with the narrowness of religious sectism or with the intolerance, that usually appertains to the "authorized ministry." The Evangelist might, therefore, not only have conceded that the number of the ministry had diminished, but that its character for talent, integrity and influence, had also, materially declined. And while the ministry shall stand, as does even yet, a great portion of it, as the confederate of Slavery and slave-catching, we trust it will continue to degenerate in influence and respectability.

The ministry claims for itself greater influence than belongs to any other class of persons. It has been true that they have exerted this influence. But they have ceased to do it, to the same extent as formerly. There are other sources of influence, that now equal or excel it. The sceptre of intellectual power, is passing from the clergy to the people. As the clergy refused to investigate themselves and prohibited the investigation of others: As they set themselves in opposition to the important truths,

which the people regarded as self-evident and of vital importance, the people have taken the investigation and the promulgation of the truth, into their own hands. They are prosecuting their new vocation, with a vigor, and with results, which are not less threatening to chattel slavery, than to clerical despotism. But despite the alarm and deadly opposition of the clergy, the agitation has gone steadily forward, gaining strength at every stage of its progress, and fearlessly assailing every opposing obstacle.

The result, is a change in public sentiment, and a corresponding change in the position of the clergy. Now they claim to be the only consistent and effective opponents of slavery. The only true conservators of freedom. Hence Christian Anti-Slavery Conventions are now in vogue, from Maine to Iowa. We must be pardoned if we have no great confidence in the sincerity or efficiency of many of the clergy, who cloak themselves with the Anti-Slavery of this movement: Though there are true hearts, leading and co-operating in the effort. But with many of them, the same motives bring them to their Anti-Slavery Conventions, that led them to close their houses to Abolition lecturers. The same that induced them to stand in fellowship with politicians and mobocrats, induces them now to enter the temple of freedom, thanking God that they are holier than other men, and especially, holier than the sinners and infidels, whose influence has alone compelled them to change their policy, and appear in an Anti-Slavery attitude. We are no enemies of these Conventions. Whatever good they may accomplish, we will rejoice in. 'Tis as we are stigmatized as infidel, and may not participate in this Christian movement, we shall as a spectator watch with jealous interest the history of its operations.

Responses.

Responses to the bills issued by the Publishing Agent, are slowly coming in. We know the difficulty of many of our friends, in obtaining money at this season of the year. We will wait patiently, in confidence that they will keep us in mind when they can make a remittance. We have received an occasional notice from a postmaster, ordering a discontinuance without one word of the arrears due. As an offset to such, the following from a friend, comes quite opportunely. He will pardon us for its insertion. The donations accompanying it will be hereafter acknowledged in the receipts of the Treasurer:

FRIEND ROBINSON: Please hand this into the proper department, the contents of two notes—not the widow's—for it is not all our living, nor all we had; but what seemed separable at this time. Designed to sustain the Bugle, perhaps it may equal a delinquent subscription or two. It seems lamentable that there should be such a lack of principle, or want of life or energy, in so holy a cause. It is strange that any one who has once broken east sufficiently to become a subscriber to such a paper as The Bugle, should suffer such deficiency on the subscription list, the more especially at this time, when the outsiders, i. e. outside of the true system of morals, are exhibiting such liberality for the liberty and equality of their white brethren.

To Correspondents.

We have on hand quite a number of communications from devoted friends of our cause, who from their infirmity with writing, give us their truly valuable thoughts, in a form unsuited to publication. We have of late found no time to prepare them for the press, which must be accepted as our apology for their non-appearance. Some of them we design yet to give to our readers, though at a cost to us of no small or very pleasant labor.

EDITOR'S TABLE.

The Literary Germ, is the name of an octavo pamphlet, issued by the students of the Salem Institute. It is a modest title and the pamphlet gives evidence that the intellects which produced it, will yet bud, blossom and produce good fruit.

Littell's Living Age.—We give one of its sections on our last page, to-day. 'The two useful wives.'

Graham's Magazine for March was not received at the time it should have been. It has just come to hand, and is one of his best.

The Prisoner's Friend.—This work is still conducted by its benevolent and indefatigable proprietor, Charles Spear. It is a monthly periodical of about 60 pages—\$2 per annum.—224 Washington street, Boston.

The School Mate, A Monthly reader for Schools and Home Instruction of Youth. This is a new and interesting publication for our young friends. Those who want it for a year should send one dollar to George Savage, No. 22, John St., N. Y.

Western Review, Published monthly, by Professor Rainey, of Cincinnati.—Terms \$1.00 per annum in advance. The No. for February, the only one we have seen, is embellished with a beautiful portrait of Nathan Guilford, the author of the common school system of Ohio. It is devoted to science, literature and education. It is a cheap and valuable work.

Going it blind.—The Editor of the Ohio Statesman, says he was quite disappointed with the performance of the Black Swan, until he listened with his eyes shut; when he became convinced that her tones were not inferior in power and sweetness, to those of Madam Bishop or Jenny Lind. Wonder if colonizationists could not take a hint from this successful experiment. Just shut their eyes, when they meet or talk with a black man, and thus save the expense of transporting him to Liberia.

Letter from Cincinnati.

Kossuth's Departure.—His Reception in Ohio, and Kentucky.—The New Lunatic Asylum.—Cincinnati House of Refuge.—The River and Fork Business.

CINCINNATI, March 5, 1852.

To the Editor of The Bugle: Kossuth left this place on the 26th of February, for Indianapolis by way of Madison. I see by the papers that he was cordially received at the Capitol of Indiana, and formally presented to the Legislature. A Committee, of which the Lieut. Governor of Indiana was Chairman, came to this place to escort him to that State. By the last accounts he was at Louisville on his way to St. Louis, and was received with real enthusiasm, at the former place. If we are to believe the Louisville Journal, the people of that city were not fairly represented by their City Council, but were warmly in favor of the cause of Hungarian Freedom, and of the proposals of Kossuth, and will give him "material aid." Before he left us he visited (after urgent solicitations) our neighbors Covington and Newport, Kentucky, where he was warmly welcomed, and made a speech in each place. The citizens of both places seemed to partake in the general enthusiasm felt towards Kossuth on our side of the river.

Before leaving us, Kossuth published a brief address to the people of Ohio, (for which you may find room) thanking them for the very cordial and enthusiastic reception given him from the time he entered the State until he left it at its greatest city. He gratefully acknowledges the general interest exhibited by the people in the cause of Hungary and the voluntary offerings made to assist her in her future struggles.

I learn that the amount received by him in this State was upwards of \$12,000, of which about two-thirds was given in this city. Had his propositions, and his doctrine in respect to intervention, not been looked upon coldly, and discouraged by the Conservative Press, and politicians from President Fillmore down, he would have received much more, from men whose means enable them, if disposed, to give large sums. He may not receive as much money to aid his cause in this country as he anticipated—owing to the cautious policy of the conservatives of all parties, and the honest scruples of the true friends of freedom irrespective of country, race, caste or color, who are generally peace men and fear encouraging the war spirit, which is at all times too rampant and easily aroused. But in his tour through this country, he cannot but have observed the outbursts of genuine feeling in behalf of constitutional freedom among the masses of the people; and the high respect exhibited to himself personally as one who had distinguished himself in the struggle against Absolutism in Europe. Certainly no individual, no cause ever before called out such immense numbers of the people here, even at the time of our most excited political campaigns, as assembled to see and hear the great Hungarian. The number present in the Court-Street Market place to hear his speech is estimated by all the papers at thirty thousand. The number at the Hall Road Depot on his arrival could not have been less. I judge it to have been more.

I am glad to see that there is a good prospect of a bill passing the Legislature for the creation of two new Lunatic Asylums. It is generally understood that one is to be built at this place, and one at Cleveland. They are greatly needed and one at least ought long since to have been erected here. The Hospital at this place has been for years wholly inadequate to the various purposes it has to answer. The sick of our own, and those brought up from the river, the insane, and the paupers are all placed in a building with hardly space to accommodate one of these classes as they should be. It was built when this city was comparatively a village and few persons then had any idea of the future growth and necessities of this community. A county poor house, on a grand scale—a fine building, amply sufficient for many years to come—was in part erected last summer, some miles from the city, and will be finished the coming season. But this is not really as much needed as an Asylum for Lunatics. Of this unfortunate class there are now 140 in the Hospital, two in a room with the most limited accommodations, and without the aid, means of exercise &c., so necessary for their recovery. I have seen an estimate of the number of Lunatics in the State, and the Report of the Columbus Asylum, which convinces me that not one-third of those who ought to be put in a condition to be cured, can be provided for, by the existing State Institution.

The House of Refuge of which I gave your readers some account, a year or so since, is now in successful operation, and answers well the expectations of its originators. There are now in it about 130 boys and 50 girls, sent by the Mayor of the city, or the Court of Common Pleas. The boys must be under 18, and the girls under 15 when sent, and are committed for vagrancy or petty crimes. Part of the day is spent by the inmates in work and part in study. Some who went there unable to read, have learned, and others whose education was sadly neglected, are getting on finely in their learning. The rooms are well ventilated, the health and conduct of the inmates watched over, and the whole Institution well managed by the excellent Superintendent, Rufus Hubbard. There can be little doubt that the majority of the boys confined there will be reformed, and make useful men. On Sunday mornings they are divided into classes, under teachers (some from the city assisting those of the institution) and taught to study and commit verses to memory, from the Scriptures. All the influences thrown around them, are calculated to reform them.

There have been two instances at least lately, in which a parent or guardian has endeavored to take a child away from the institution, but in both cases the Court after a full hearing of the evidence on all sides, refused to use its power to interfere in the matter. This is well, as the objects of the institution would be to some extent frustrated if the inmates were liable to be

taken out at any time for trivial reasons. The longer such as are sent there can be kept under the wholesome discipline of the institution, the better for them.

Yesterday a heavy and constant rain fell, and we have had several heavy rains within a week or two past, which has kept the river up nearly bank full, and in a few days we shall see it still higher, enough to drown out for a few days the whiskey shops, alias doggeries next the river, which is usually done by the spring floods once at least in a year. Navigation and business on the river is in full tide: the wharves crowded with steamers of all kinds. From the tables lately published, it appears that the whole number of Hogs packed in this city this winter was 352,048. The number last winter was 334,529, which shows an increase of 17,590 this year over the last. The whole number cut and packed in the West this year, is estimated in the same tables, to be less than last year by 130,000 or more. Next to Cincinnati the principal places for the business are Louisville, (which put up 197,000) Madison and Lafayette, and St. Louis.

Yours, P.

Letter from Parker Pillsbury.

LITCHFIELD, Conn., March 18, 1852.

DEAR MARSH: My letters are some ways apart, but The Bugle suffers but very little in consequence. I might write often, but of late all my bodily and mental energies have to be husbanded for my Lecturing Agency, on account of a return of my old affection of the brain.

I seldom write now, to my most intimate friends. The "Maine Liquor Law" is the absorbing topic at present. Even Kossuth has been postponed for it—and the people are glad of any change; for the worship of so deformed an idol, had become a work of too much self abasement. But the prospects of the Law are not very encouraging. Rhode Island has rejected it, even while repelling utterly the Law for Capital Punishment. The Coalition Legislature of Massachusetts could enact the law, if it would, and would, if it did not fear the effect on the party prospects. New York, to which with our friend Garrison, I have just paid a flying visit, is deeply agitated on the subject, and the Legislature is loaded with petitions for the Law. No state more needs a check to intemperance. I did not expect there was any Northern State, where the evil so abounded. Temperance Hotels are among the consummations to be wished. The Delavan House at Albany is one; but it is a first class house only in its charges.

For myself, it is not yet so certain that the Maine Law is to be desired, as an auxiliary in the Temperance Reform. The heart, the character of the people cannot be improved by it. It is not, never was one of God's remedies to regenerate the world. God never ties up men's wills, or limbs, and throws them into the chariot of salvation, as a butcher would calves into a wagon. The Temperance Reform to me, is wholly moral and religious—and no political action or legislation enters into it. There is so much of depravity in the community. And it will be manifested. If you smother it at one point, it will break forth at another. The evil spirit is to be cast out,—not chained. Even the "Old Serpent" in the visions of Patmos, was only bound by the angel for a time. Then he goes forth to deceive and devour, worse than ever. The angel ought to have killed him, if he did anything.

The moral and religious influences, are the only power to overcome the evil—and these will be laid aside by most people, in proportion as they succeed in enacting laws against it. Forbear, I shall stand by the enterprise; not deeming my labor less, or less demanded, because of any law on the subject. And when human wisdom has exhausted itself in legislative schemes and devices to remove Slavery, Intemperance, and other Moral Evils, it will then have to return to the only divinely appointed instrumentality, the preaching of the gospel of truth. It is only lack of faith in God and his gospel, that sends men to Legislative bodies, (always the corrupted part of creation,) for the means to bring wicked men to repentance.

The Executive Committee of the American Society, have not yet determined on the place for the Anniversary. From all I can learn however, I think it will be somewhere in New York. Farther west than that, you need hardly expect it will go. It is very difficult for some of the speakers, on whom every thing almost depends, to leave their homes for so long a time as would be required to go to Ohio.

Yours as ever,

PARKER PILLSBURY.

L. A. Hine.—Mr. Hine lectured to the citizens of Salem, on Saturday and Sunday last.—Subject on Saturday evening, Lord Reform, which he handled ably and in a manner interesting, and we think satisfactory, to his entire audience. On Sunday afternoon and evening he presented his views of philosophy and theology. Though they were novel and startling to some, the addresses were deeply interesting to all, as was manifest by their marked attention. Mr. Hine is a comprehensive reformer, original, earnest and laborious.

FRIENDS.—Both branches of the Society of Friends in Pennsylvania have forwarded memorials to the Legislature of the State against the law, prohibiting the emigration of colored people into the State. The memorials were forwarded by committees who were very courteously received by the members of the Legislature.

Sister Truth, as we learn from the Aurora, recently addressed a large audience in the Methodist Episcopal Church, in New Lisbon. She has been suffering from ill health, during the winter. We are glad to learn, that she is able again to address her earnest appeals to the people, for justice to the slave, and to her race.

Encouragement.

From our business correspondents we receive words of interest and support in our efforts, which afford us strength and encouragement, as they would all the friends of the cause could they listen to them. They come to us as the quiet voices of the true and firm hearted in different parts of the land. They indicate a union of desire and effort that gives hope of success.

Of this character is the following proposition of a devoted friend of the slave, in Hardin Co., O. We shall be glad to record the names of any friends who choose to co-operate with our friend Clement, on the terms he proposes. We hope to have occasion for a large number of affirmative answers to his question:

WHO WILL BE THE OTHERS?

The subscriber will be one, of one hundred, or of one thousand or any intermediate or excessive number, who will pledge themselves to pay five dollars. In lieu of one dollar and a half for the next Volume, to wit: Vol. VIII of The Bugle; with the privilege of receiving two copies, if they desire, payable January 1st, 1853. Come now send your names to The Bugle. Who knows what small beginnings may come to.—They will help rear the mountain that shall fill the whole earth.

A. M. CLEMENT.

Intervention for Robbery and Plunder.—The United States Government, is fitting out a warlike expedition, to Japan. One object so far as we can learn, is the stealing of one of the Islands of Japan, for a coaling station for our Pacific steamers, in their passage to and from China.

A Washington correspondent of the Philadelphia Ledger, gives the following argument, for the seizure:

"What Mr. Webster particularly demands, as I have written you, nearly a year ago, is that the Government of Japan set apart an island in its large archipelago as a depot for coal, where our steamers might touch on their way to or from China. Mr. Webster holds the argument that despoils of coal were intended by Nature and Nature's God for all mankind; being a natural production, and not the production of art, for purposes benefiting the whole human race. Japan must comply with our request, or submit to be treated as an unfriendly nation."

National Anti-Slavery Conventions.

We observed in looking over our exchanges to-day, that one paper in Maine and another in Iowa, speaks of the coming Convention in Cincinnati, as though it was the national Free Soil Convention for the Presidential nomination. That is a mistake. The nominating Convention, will take place in June at Pittsburg, Pa.

Report of the Cincinnati Sewing Circle.—The perseverance and energy of this little band of Cincinnati Ladies, is worthy of imitation. Their number, it will be seen, is small; but the results of their labors, are by no means inconsiderable.

A Model Pastor.

The Essex Freeman, one of the best Free Soil papers in the country, has the following compliment to Rev. T. T. Stone, who has recently been dismissed from his charge in Salem, Massachusetts, for his fidelity to truth and duty. A pulpit that is free for the advocacy of truth and justice, cannot expect support on even toleration in this land of slaves and masters:

We shall not attempt to analyze all the motives which have led a few to banish this eminent man. We shall not either denounce them. We however shall say these words: Mr. Stone has advocated unpopular but living and christian truths. He has kept his pulpit free on the great subjects of christian reform, Anti-Slavery, Higher Law, Peace, Temperance, &c., and the two former are (most strange and shameful to say) rank heresies at this day, and in this country. He has been a determined advocate of reform—a friend of the slave—a lover of the liberty wherewith the Sons of God are free—an expounder of that Higher and everlasting Law of God, which was the Law ere Time began, and will continue to be Law when Time shall be no longer—the ONLY Law by which in His infinite Wisdom He governs the moral Kingdoms of the uncounted worlds.

A Good Move.—In Plymouth Mass. they have established a free church for the discussion of practical, moral and reformatory questions. They meet on Sundays. A long list of eloquent speakers and thorough reformers, are already engaged to conduct the discussions.

Oriental Imagination.—The Essex Freeman very gently apologizes for Kossuth's Laudations of Slave holders, on the score of this "Oriental imagination." It may be a good reason, but we can't see why it should not include in its fraternity, oriental, as well, as accidental despots.

The Working Farmer, Commences a new volume with the present month. It is a large and valuable monthly, devoted to Agriculture, Horticulture, Floriculture, and kindred topics.—New York \$1. per Annum.—Professor J. J. Mapes, Editor.

Just So.—Says the Louisville Journal: "The friends of the Union have always contended that Southern planters could, if they saw fit, emigrate to any Territory with their slaves. Were enough Southern men to go to Utah or New Mexico, they could control public sentiment in those Territories, and when the period for admission into the Union arrives, they could bring them in as slaveholding States."

It is said that the New Brunswick Legislature will probably pass an act similar to that known as the Maine Liquor Law.